

festivals were held in winter and the winter festivals in summer; they would always be so held in future; the absurdity and anomaly would never again be rectified as it had been before. This consideration, which could not have escaped intelligent men, must have suggested the advisability of transferring the festivals from the dates at which they chanced to be celebrated in 30 B.C. to the dates at which they ought properly to be celebrated in the course of nature.

Now what in the year 30 B.C. was the actual amount of The trans-discrepancy between the accidental and the natural dates of ^" ^be the festivals? It was a little more than a month. In intelligible that year Thoth, the first month of the Egyptian calendar, suppose happened to begin on the twenty-ninth of August,¹ whereas that in according to theory it should have begun with the heliacal rising of Sirius on the twentieth of July, that is, forty ainhe days or, roughly speaking, a month earlier. From this festivals¹ it follows that in the year 30 B.C. all the Egyptian ^J, festivals fell about a month later than their natural dates, backward and they must have continued to fall a month late for byabo ^t.

a month

in ever if they were allowed to retain those places in the order to calendar which they chanced to occupy in that particular Ihem ^o year. In these circumstances it would be a natural and their sensible thing to restore the festivals to their proper places pfjf ^ in the solar year by celebrating them one calendar month in the earlier than before.² If this measure were adopted the

¹ So it was reckoned at the time. by adding But, strictly speaking, Thoth in that the Alex-

Egyptian year could be found 40 or 42 days to its date in

year began on August 31. The mis- death of calculation originated in a blunder of in the the ignorant Roman pontiffs who, being have fallen charged with the management of the Khoiak in the new Julian calendar, at first inter- resurrection calated a day every third, instead of the Alex- every fourth, year. See Solinus, *Col- lectama*, i. 45-47 (p. 15, ed. Th. the 29th of Khoiak or the 1st of Mommsen, Berlin, 1864); Macrobius, Tybi in the old vague year. These *Saturn*, i. 14. 13 sq. | L. Ideler, calculations agree nearly, but not *Handbuck der mathematischen ^md* exactly, with the somewhat uncertain *technischen Chronologic*, i. 157-161. indications of the Denderah calendar (above, p. 88), and also with the in- been 40, or rather 42 days, that being the possess dependent evidence which we interval between July 20 and August 29 that the resurrection of Osiris was celebrated on the 30th or 31 (see the preceding note). If that of Khoiak (below, pp. 108 sq.}. These shift was actually made, the calendar mate agreements to some approxi- date of any festival in the old vague extent con-